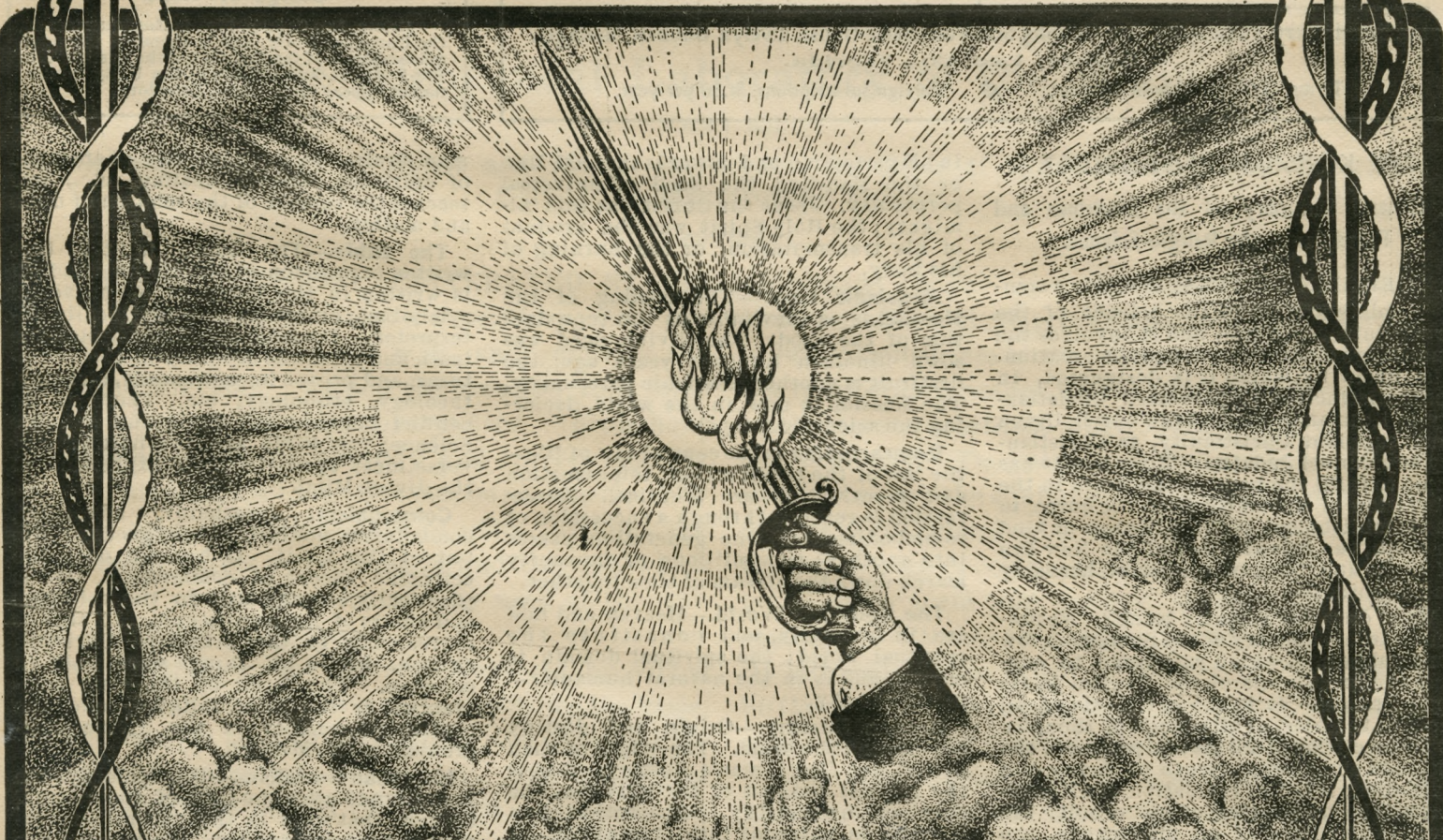


VOLUME XIX.

ESTERO, FLA., SEPTEMBER 26, 1905.

NUMBER 16.



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ASTRONOMY

RELIGION

SOCIOLOGY



# The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

Established by Koresh in 1889. Published under the auspices of the Koreshan Unity, Victoria Gratia, Pre-Eminent.

PROF. U. G. MORROW, Editor.

Make Money Orders payable at Estero, Fla., to The Guiding Star Publishing House, and address letters containing same to the same office.

The First Department of THE FLAMING SWORD is conducted by KORESH, not by the Editor; and all communications concerning this department should be addressed, KORESH, FLAMING SWORD, Estero, Fla.

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Remittances from Foreign Countries must be by International or Foreign Money Order—not by Domestic Orders or Exchange.

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Published Every Tuesday by The Guiding Star Publishing House, Evelyn Bubbett, Manager, Estero, Lee Co., Florida.

Terms, \$1.00 per Year in Advance. Foreign Subscriptions, \$1.50 per year.

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## THE KORESHAN UNIVERSOLOGY.

### A General Summary of the Doctrines and Principles of the Religio-Science.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

**Cosmogony.**—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

**Alchemy.**—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

**Theology.**—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

**Messianic Law.**—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

**Reincarnation** is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

**The Spiritual World.**—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

**Human Destiny.**—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

**Immortality in the Flesh.**—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

**Celibacy.**—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

**Psychology.**—Koreshanity points to the basis of all psychic phenomena—the hu-

man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

**The Bible.**—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

**Communism.**—Koreshanity advocates communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

**Koreshan Socialism.**—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

**Church and State.**—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.



# The Flaming Sword

*"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."*

Vol. xix. No. 16

ESTERO, FLA., SEPTEMBER 26, 1905. A. K. 65.

Whole No. 625

## The Alchemical Laboratory of the Brain.

PART XX. \*

The General Relations of Spirit and Matter Reviewed; the Office of the Glandula Vitae or Pituitary Gland; the Macrocosmic Ecliptic.

KORESH.

**W**E REPEAT THE OFT REITERATED STATEMENT, which may seem a superfluity, that the universe is in the form of the man, and performs the function of the man. We add the iteration, that form and function—inevitably, everywhere, throughout the universe—must coördinately and correspondingly agree. This signifies that there can be no function, by which we mean the performance of office, without the characteristic forms and organs in and through which function can operate to perform the uses of the universe, singly and collectively.

Every activity in the universe is exerted by virtue of the fact that matter exists and constitutes the basis, the form, and, in the organic domain, the organ for the display of the operations of function. The activity of energy can only be known through its phenomena as observed in the changes and activities of tangible substance. There is a triune relationship of spirit, matter, and energy,—the composite triad of the unity of being. Spirit is a substantial thing or substance, not matter, nor having the properties of matter, but constituting its working coördinate. There is no spirit that has not been in the quality and form of matter; nor is there any matter that has not been in the condition and quality of spirit. It follows, then, that matter and its

coördinate (spirit) are constantly interchangeable, transmutable, and reciprocal, and that therefore there is but one substance in the universe. These two qualities of substance cannot by any process be transformed into a remote substance singly, into which they both can be merged. The balance of the universe is maintained through the equipoise of these two correlate conditions of the primal substance. In order to emphasize the importance of comprehending the relation of matter of every form and quality, to its corresponding essence, we reiterate the postulate that there is no quality into which either spirit, or matter, or both, can be further merged into a simple primal state beyond the coördinate pair or duad of substantial existence.

The two conditions of substance thus considered are correlated through the medium of energy, which is merely the correlate activity of the two qualities—spirit and matter. Energy is not a substance, but simply the *work* of the two qualities which could not engage in work were there not two constant states of the two. The term energy applies equally to matter and spirit. Matter and spirit, or matter and its essence, could not be active but through their relationship; and both are active by virtue of their conjoined effort as counterparts in the processes of the perpetuity of creation. The term energy means *in work*; when matter is active it is in work, and the phenomenon of motion is the energy of matter. When its coördinate spirit or essence is in motion it is in work; therefore, we have the in-work or the energy of spirit. It requires these three to constitute a constantly active primate cycle of being.

\* This article continues the series of articles on the Brain published in 1900—"Structure and Function of the Human Brain," the last part of which was No. XVI. This series was continued in issues for August 21 and 28, 1903, under present heading; and in issue of June 28, 1904, appears an article, "The Function of the Universal Conarium," which belongs to the series. We therefore number the above article in regular order of the series, Part XX.—EDITOR.



It is only through the composite relation of the whole that the parts can engage in the active uses of relationship; for if there were not all of the geometric parts of the whole, in which the perfect cube and sphere conjoin, there would be no use for the activity of the parts, nor could there be such coördination as would insure any active force were not all of the parts of the whole in reciprocal activity. It therefore follows that as the universal form is necessary to the function of the universal form, the universal form must have eternally existed to insure the operation of the character of the function upon which perpetual creation constantly depends. Hence, creation is regeneration within the universe as an entirety, which is the perpetual rejuvenation of the universe in both its form and function.

Between the macrocosm (the universal or Grand Man) and the microcosm (the man in his least form) there exists such a relation, that when any part of the microcosmic universe is known as it exists, and in its relation to the parts of the organism of the man, such knowledge may enable one delving into the mysteries of being, to locate the corresponding part in the universal man. The purpose of all knowledge is its application to the uses of the degrees of life which constitute progression in natural and spiritual existence.

The foregoing is but introductory to the particular study of a specific center of the microcosmic brain, a center of the greatest importance as belonging to the macrocosm and to certain activities which are specifically vital at this juncture, in the history-making climax now reached in the progress of the world. We enter upon the consideration of the relation and function of the pituitary gland, or *glandula vitæ*. It constitutes the annulus of organic life, the coördinate of that pole called the conarium or pineal gland. The conarium constitutes the pole of an axis of which the *glandula vitæ* forms the basis and annulus.

In the Koreshan literature there has been a somewhat thorough exposition of the microcosmic function of the conarium, and a reference (by the student) to what has been said of the conarium will aid much in the study of the *glandula vitæ*. As the conarium is the masculine and impregnative pole of the encephalon, so the *glandula vitæ* is the feminine and receptive germ of impregnation. The student should bear constantly in mind the fact, that the investigation of this vital center in the microcosm is but preparatory to the more important pursuit of the study of the vital corresponding center of the macrocosmic man, the Grand Man, the man in his greatest form.

An analytical study of the *glandula vitæ* would be impossible without some knowledge of the sphenoid bone, in the apex of which the *glandula vitæ* rests, and to which it is attached. For such knowledge of its form and relation the student is referred to the ordinary

works on anatomy, and to other parts of this series of articles, for the function of the bone in question. The vital gland is about the size of a small bean, weighing ten or twelve grains, somewhat oval in shape, or between an oval and a sphere. It is composed of red and grey matter, the two colors occupying different parts of the gland; it rests, securely bound and fortified, within the walls of the Turkish saddle (*sella turcica*), at the lower extremity of the funnel (*infundibulum*), where it constitutes a vital portion of the brain, though projected from the cerebrum as an hypophysis to that organ. The *infundibulum*, as its name implies, performs the office of a funnel, through which is conveyed the juices from the various parts of the brain for elaboration in the *glandula vitæ*. The gland, as an important part of the encephalic laboratory, completes the work of the great cycle of alchemical elaboration, and provides the channels of that dissipation by which the encephalic essences are distributed to the body for which they are prepared.

The *glandula vitæ* is the last vital refinery of the cerebro-alchemical laboratory, in which the crudities of the vital operations of the brain, in the generation of its fluids and their direction, merge into the gland through the funnel. The three general kinds of fluid proceeding and collected from the regions of the brain are brought to the gland in an unrefined condition, not fit for distribution until this last and perfect act in the elaboration is accomplished in the gland. The refining process is somewhat like the process of the preparation of the products of petroleum, leaving the products to be disposed of through elimination by another channel. The general by-product of this alchemical elaboration is the phlegm which is discharged through the schneiderian membrane, evacuated through the nostrils. The secretion and discharge of this phlegm, known to the ancients, gave to the gland the name of pituitary. The refined juices elaborated by the gland are distributed from the gland to the blood and nerves of the body. The processes wrought in the gland are analogous to those of gestation and birth,—the birth terminating in the contribution of the gland to the body which it supplies with the vital fluids of the living organism.

As the object of this article is merely to outline the processes of elaboration and, in a general way, prepare the student for the future study of the function of the vital gland, we will leave unsaid, for the present, the many things that could still be declared of this truly wonderful little body, and pass with the student to the study of the analogous organ and function in the Grand Man. To define the conarium and the pituitary body, or the *glandula vitæ* of the Grand Man, constitutes an initial step toward the designation of the location and character of the Messianic center and environ-



ment of the present age; for the Messianic presence of the present time has to do, specifically, with the glandula vitæ of the macrocosmic man. As the glandula vitæ has its specific relation to the conarium, as the receptacle of the juices prepared through the functions of this little apex of the microcosmic and also the macrocosmic structure, it will facilitate the study of the function of the gland to define the location, in time, of the pineal gland or, what is the same, the conarium of the universal or Grand Man.

To scientifically settle the question of the conarium of the universal man, it is essential that we locate the macrocosmic ecliptic; for this ecliptic is necessarily the course through which the line of the Messianic center of this culmination must certainly be defined. At a time when there are false christs and false prophets, it is indispensable that there be a scientific disclosure of the time, manner, and location of the true Messianic environment and manifestation. We are enabled to scientifically portray the combination of conspiring elements and principles which determine the apex or cone of universal life.

(TO BE CONTINUED.)

#### THE PROPHET'S VISION OF DEITY.

The Wonders of the Divine Humanity Seen by Ezekiel; the Meaning of the Marvelous Things Seen and Heard.

KORESH.

"Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God."—Ezekiel i: 1.

"THE THIRTIETH YEAR" implies time, quality, and stage of development. Its time is in the epochs from the recreation, which began with Jesus Christ, the seed of God, down through the ages to his unfoldment into the Grand Man in earth, which is the final establishment of God's everlasting kingdom. With Jesus Christ there began a new creation; old things passed away, and all things became new, so that all reckoning of the coming of the Shiloh (which is the coming of the Son of man in his glory) into his everlasting kingdom must be from the beginning of creation, which was the reception of the life of God by inspiration—inbreathing the life of God that was given for the world.

The thirtieth year, reaching over a dispensation, would be the thirtieth part of a whole; but this is very indefinite if the whole is not or may not be known. If the length of the dispensation (or the fulness of time) can be ascertained, then the thirtieth part of that time may be definitely known. Jesus received his baptism and began his mission as the seed or the strength of God, in his thirtieth year, or when he was about thirty

years of age. As the seed, then, or the archetype of the new creation, he began to fulfil, in regeneration, his mission in the thirtieth year of the individual man, as seen by Ezekiel.

Between the special natural man and the general or universal natural man there is a perfect analogy; but in the contemplation of the divine man, a direct contrast must be drawn. Ezekiel's visions were seen after the heavens were opened to him; and the visions, in their appearance, had the likeness of a man. What was the stand-point of the Prophet? If his visions are contemplated from the stand-point of time, he was in the thirtieth time; if contemplated from the stand-point of quality, then he had reached that quality which brought him into such nearness to God as to open to him the heavens; but if contemplated from the stand-point of development, he was in that stage of development which opened to him new functions of the unfolding man.

It is a remarkable fact, in connection with the study of this subject, that in the natural man there are thirty pairs of nerves, numbering from below, or from the lower extremity of the spinal column to the neck of the man. The neck of the man is the apex of the body, or the highest and last point before entering the head. It is also a remarkable fact that Jesus, as to his natural humanity, occupied that point in the grand natural man, for he was the head of the body, and the head of the body is the neck. In his natural human he was crucified; and at his natural crucifixion he bowed his head, indicating death in the neck. His whole form dropped below the horizontal arm of the cross, which represented the human as separated from God; for God was represented by the perpendicular part of the cross; the rational man was represented by the horizontal bar.

It is manifest, then, that the Prophet stood at the neck, and his vision opened into the heavens—the head. (This will be more apparent as we proceed.) He was among the captives by the river Chebar. In the Hebrew, *bar* is son; and the word *che* embodies the idea of death, a destruction or waste of strength; and as united in the word *chebar*, is the cutting off or destroying in strength the Son. Therefore, standing among the captives by the river of Chebar would mean to stand at the neck, which is in the thirtieth year, or, to stand as the Son, by the captives (the condition which Jesus represented in his death), and at the opening of the heavens, which would be the door or the entrance, and at the place of the destruction, or the cutting off of the Son. This was in the fifth day of the month, which was the fifth year of King Jehoiachin's captivity.

The word year, as applied to the quality or stage of development, refers to one quality, and month to another. Year refers to a complete cycle of change, which embraces both the heavens and the earth; but



month refers only to the earth itself, at the apex of which stands the perfected natural humanity as manifested in Jesus. Ezekiel being there in the fifth day of the month, implies the fifth period of man's unfoldment, the fifth evolution; and, as embraced in the strength or seed, the fifth infoldment. This represented the fifth day of creation, in the natural man, or the fifth unity of God with man in the perfecting of his kingdom in the earth, which would come as the end or culmination of the sixth day of creation in the sixth day of the month, in the second coming of the Son of man. This may be known from the fact that it was in the fifth year of king Jehoiachin's captivity. Year expresses both the man and the angel; the word Jehoiachin means the strength of the Lord, the union of God and man; the Lord as the resurrected Angel; the Lord, in whom was the fullness of the Godhead bodily.

The Word of the Lord came expressly unto Ezekiel the priest, the Son of Buzi, in the land of the Chaldeans, by the river Chebar; and the hand of the Lord was there upon him. The son of Buzi means the son of contempt; for *buz* signifies despised. The Word of the Lord, says John, is God. "In the beginning was the Word, and the Word was with God, and the Word was God.\*\* And the Word was made flesh, and dwelt among us." This Word came to the priest, not to the king; it came to the strength of God as manifest in the seed for sacrifice, not to his strength as manifest in the final resurrection for redemption. It therefore came to the priest, the son of Buzi, or to the strength, essence, or seed of God, as the despised. This was in the land of the Chaldeans,—demons or robbers; and the hand of the Lord was there upon him.

The hand of the Lord signifies love and wisdom ultimated in truth. Jesus says, "I am the truth." Love and wisdom united in the production of ultimates, and the ultimates of truth can only be reached through the understanding of the humanity of the Lord; and from the humanity of the Lord, to the understanding of the Angel. The hand of God being upon Ezekiel, implies his understanding of celestial, spiritual, and natural things in their unity, as projected into and through the human. The natural understanding of the Word is the highest understanding possible to attain, for it cannot be understood until it is made one with the celestial through the spiritual. Swedenborg came into the understanding of the spiritual "sense" of the Word, and so near the celestial and natural as he approximated the resurrection of the body, or the overcoming of the last enemy—death. The natural is the perfected "sense," for it is the three united in one,—the Father, the Word, and the Holy Spirit; these three are one in the Lord.

(TO BE CONTINUED)

The Scripture is rightly interpreted when it coincides with the vital principles of the universe.

## New Century Studies and Reviews

Lucie Page Borden

### THE HIGHER EDUCATION OF WOMAN.

Woman's Progress in the Intellectual World; Her Achievements Compared With Those of Man; Her Work in the Future.

THE HIGHER EDUCATION of woman is not an accomplished fact until something more than she can find in ordinary university training has been taught her. She must learn the laws that govern the universe, and refuse to lend her ears to the dictates of a false science founded on errors. She must learn, also, the grandest truths of life before she can put purity of thought in place of the novelist's rhapsodies about love. No college, no university in the land, can teach her how to govern her own thoughts. They must be polarized in the specific, life-giving Center, where the throne of chastity is set.

The work of the world has been put into the hands of woman by the opening of so many avenues long closed to herself. She is able to compete with the best seamstresses no more than with the best mathematician; and when it comes to street cleaning she can get more work out of a gang of Italians than any man in the city of Chicago. By a graceful concession on the part of the anatomists, the inferior size of a woman's brain has been explained. It does not indicate inferiority of capacity, but simply shows that the muscular structure in man is more to be moved than in woman. This does not reflect any superiority of judgment on the part of the profession, for it was known long ago that no intellectual task ever performed by a man was outside the pale of woman's capacity. She has simply been retarded in her own sphere by man's jealousy; not by any innate inferiority. "During the ages of servitude," said Madame de Staël, "woman was able to exercise fully but one of the faculties with which Nature has gifted her—that of suffering."

Examples from history tell all too plainly the story that man has helped himself very freely to woman's ideas in an emergency. Witness the massacre of St. Bartholomew, when the tocsin sounded in answer to a woman's notion of exterminating the heretics for the sake of conserving the throne of France for the descendants of Catherine de Medicis. This use of her prerogatives may not be seen as especially noble nor pleasing, but it does show that men did act at the instigation of women, even while professing to be independent and original in their activities. The massacre of St. Bartholomew's day was as nothing compared to the sacking of Jerusalem by the Roman soldiery, yet that most terrible of all crimes seen in ancient history became the means of establishing the Christian religion. It was absolutely necessary for the old Jewish priesthood to be dispossessed of its stronghold. The siege of Jerusalem by Titus came from the mind of Salome in a peculiar



manner. In fanning the flames of Herod's uneasiness, she became the means of dispossessing his sons of the throne. The severity of his displeasure was visited upon the young men who were slain by his orders. This put upon the throne another man whose deceits incensed the Romans beyond measure and led to the final suppression of the Jews. The course of empire was diverted from its natural channels by a woman.

An example of what a woman can do, is found in Hypatia. She had written a treatise on astronomy and another on conics before the age of twenty-seven. At twenty, Heloise knew Latin, Greek, and Hebrew. She was called the Christian Sappho because of her correspondence with Abelard conducted in Latin. Lady Jane Grey would rather read Greek than to join in the pleasure excursions of the noble lords and ladies at court.

Girls fared hard in puritan New England. Indian children were taught in Boston at the expense of the town, while only boys could attend the free schools. As in the summer, schools were not so well attended, the settlers voted to permit girls to be taught grammar and reading by the master for an hour and a half after the dismissal of the boys. More than a century and a half elapsed between the founding of Harvard University and the opening of the first seminary for girls. As late as 1810, a young girl who had audaciously written a poem, wept bitterly on learning that her verses had been surreptitiously printed in a newspaper. "All a girl needs to know, is enough to reckon how much she will have to spin to buy a peck of potatoes, in case she becomes a widow," was the sentiment of the times when rural New England was being settled by the puritan ancestry of which we are now so proud.

The men who came over in the Mayflower had no thought of founding schools of philosophy with young Hypatia in charge. "I am ashamed of a girl who wants to study interest," said a bigoted brother to a young woman who wanted help in cyphering. In those days the wills made by women were signed by a cross. When a petition was presented to the school committee of Massachusetts, asking that girls be admitted to the Boston Latin School, six college presidents in solemn conclave, voted against granting the request. Perhaps they feared for their prerogatives, for there have been no more popular college presidents than some women who might be named, during the past half century. Hon. Charles Francis Adams put on the garb of the prophet to say that co-education, if tried, would end disastrously in mischief. Prof. William Everett said that it would be a legal and a moral wrong to sanction the petition. "Greek literature," he said, "was not fit for girls." When women began to teach they were generously permitted to take charge of such posts as offered neither honor nor profit; witness the report of the school committee in a New England town.

Now there are four large colleges entirely for women, and a place where women may learn the science of immortal being—the College of Life, in Estero, Florida. The science of the universe is laid open to her there,

where the higher physiology shows the construction of the brain to be both masculine and feminine. The education of a woman is not complete until she has come to know the origin and destiny of life, and can find how to reach the throne of the earth in meeting her Bridegroom, the Lord, in his union with the church.

"Are you not afraid the race will die out if women are to be educated into knowledge of their higher privileges?" True education develops body and mind, is conducive to cheerfulness, and operates favorably upon the brain. It does not cram the cells with fallacy that must be eradicated, like the specious complexities of the Copernican hypothesis, where abstruse calculations, all founded on assumptions, are put forward to bewilder the mind.

The question of health has already been settled by statistics carefully compiled to show the physical status of the collegiate *alumnae* throughout the country. They are no worse physically and mentally than other women who are working on different lines. The finer portions of the arterial blood meet in the cell with the ethereal essences of the mind. The blood flows in to meet the nerve forces and in that union thought is formed. Now if the mentality shown is of the best type the thoughts can be polarized and the desires directed toward a definite center of recombustion. In other words, woman may put her heart and mind into the formation of the new body of life instead of weaving the garments of death, through her own thought potency. To find this hope and to understand it constitutes higher education in its purest type.

The Cellular Cosmogony contains the acme of truth, and everything in the world must yield to that primary premise.

#### The Copernican Hypothesis in the Schools.

THE NOBILITY AND GRANDEUR of the Koreshan premise as it confronts the world, are apparent to those who are able to discern the need of the hour. The discoveries of modern investigators in the field of research have only plunged the whole body of so called "scientists" into deeper darkness. The field of astronomical research has been ploughed, but no results have been found to compare with the extension of an air-line to test the contour of the earth's surface and determine in an unmistakable manner that the famous Copernican hypothesis has been superseded by a fact that is known.

What has been taught by the Koreshan System during the past thirty-five years comprises actual knowledge. It does not deal with conjectures nor find any pleasure in drawing base lines for triangulation, when the assumption is that the earth revolves in an orbit about the sun. The conspicuous absence of facts in the old system, shows how much time is wasted in searching the heavens, when the same amount of time put into the investigation of the earth's shape would show that it had never been satisfactorily tested until the Koreshan concept was put forth.

To understand the universe is the acme of human



desire; for all questions of conduct would be solved by a comprehension of how much is involved in life. The discovery of the nineteenth century was made in 1870, when the actual proof of the Cellular Cosmogony was revealed by the intellect that had become fitted to involve the secrets of creation. Since that date there has been nothing of much importance to herald. Of course the application of forces or energies, frankly admitted to be an impenetrable mystery in their essence, to the uses of life, does go forward without furnishing any conclusive proofs to guide the world to clearer conceptions of being. The electric light has not shown the nature of the electric fluid.

The whole question of putting modern physics into the hands of the young people in our schools and colleges, does not rest upon an assumption according to the ideas of modern educators. But when the subject of electricity is treated, it develops that nothing is known of it *per se*. The most that a modern instructor can do is to explain the latest theory, prefacing his remarks perchance with the statement that nothing is absolutely known of the matter under discussion.

Chemistry has held a very important place in the college curriculum. Laboratories have been generously provided to facilitate the study of what was called a science. It has had to revise all its conclusions and to renounce its ground-work in the sight of the indestructible atom removed; and yet, the men who study this branch are not yet willing in more than a few cases to admit the truth of the discarded science of Alchemy. They are still trying to find out what has been authoritatively stated by Koreshanity ever since its introduction into the universe of life.

The same fundamental errors which distinguish chemistry, prevent biology from reaching its object. The origin of life, either primarily or proximately, is under discussion daily, without training the mind of the student to apprehend the facts of existence, because he is not taught to know God, in whom is life. The origin and the destiny of man are completely misunderstood, and so long as these points are not clear, neither ethics nor the various branches which relate to man, can make any progress.

Geology is pivoted on the idea, thoroughly inculcated by the exponents of the Copernican hypothesis, that the earth had a beginning. How far back that epoch should be placed is a moot-point; but the educated men of this period in the world's history, think it was once bereft of the presence of man, because no human remains are found in certain strata.

Sociology as a science taught in the best colleges is really non-existent. The pattern for construction is wanting, because the solar system is not understood. The principle of organic unity shown in the cell with its center and environing walls, must be put forward to insure the orderly activity of society. With the fundamental error in social construction expunged, the students might be able to grapple with the labor question and the various branches of economics to some purpose.

Psychology is trying to ferret out the mysteries of

modern spiritualism, and is concerned with the measurement of motory and sensory impulses. These are all necessary in their places, but the subject of the soul and the rapport between spirit, soul, and body, are too vast in their bearing to be put aside; yet the nature of the soul is still unknown. Metaphysics has no conception of the beautiful truths that are brought to light in the study of the brain under the instruction of Koreshanity, whose Founder has shown the intricate harmonies of cell and fiber, as used in the correlated organs of the mind.

The above are some of the reasons why modern education is defective in its instructions. The theorizing of the past has been put up in labeled packages to confuse the mind of the student. If nothing were taught without a ground-work of facts, the mind would not be furnished with old rubbish like an attic or lumber room. Education is the greatest possible attainment of life. It should never be disparaged; but that textbooks should exist built upon theories and conjectures is a shame in a progressive age.

#### "Dux Femina Facta."

"DUX FEMINA FACTA." It is the old story over again, when the disciples of astronomical research have to confess that Mrs. Fleming, of Harvard, leads the world in the discovery of new stars. According to the New York *Herald* she discovered her first star in 1887. Since that time she has found eight stars of the type Nova, eleven new variables which were shown through examination of spectrum lines on negative, and eighty-three stars identified as of the type V, in a cluster supposed to contain only fifteen. She has discovered more stars than any other astronomer in the history of the world. Perhaps this will convince the pessimists in co-education that a woman is not so inferior as to need exclusion from the class room where men recite.

Mrs. Fleming has just announced the discovery of a new star in the constellation Aquila which goes on record as "Nova Aquilæ No. 2." Her method is unique. Every night when such an observation is possible a photograph of the heavens is taken and these star negatives to the number of one hundred and fifty thousand glass plates are under the care of Mrs. Fleming. She scans the spectrum lines on a negative and as she is acquainted with the records on glass, is quick to detect any peculiarities in the spectra.

It might be well for the university where Mrs. Fleming is employed on the astronomical staff, to consider that Harvard has accorded to women only an annex, because the education of woman is only an after thought. The young men need the privileges of the university so much more than the girls of the country!

Mrs. Fleming's training reflects lustre upon the whole university and has been amply praised by the scientific journals. She is admirable for the modesty with which she disclaims any credit in her own work, and the advocates of the astronomical system which she supports have reason to feel that a woman has led them all.



## General Contributions

### THE SPIRITUAL WORLD IN HUMANITY.

The Relations of the Interior Spheres to the External Man; the Inspiration of Genius; the Sphere of Eternal Life.

DR. C. A. GRAVES.

THERE IS WITHIN humanity what has been termed a subjective sphere of mental being. Men with few exceptions, are not aware of the fact that they are the continent of such a world of sentient existence. In view of the fact that this knowledge is practically lost to the world at large, or is held as a tradition, so vague and perverted has it become, that it is not a wonder that the human mind at this time is largely materialistic. Hence the necessity for the reiteration of this great truth, and the continual presentation of argument to sustain and impress it. Men, women, and children, who have passed and are passing off the stage of material existence, are in a continuation of their life within humanity as spiritual beings.

The location of human beings who are in their spiritual state, is within the living humanity. Their home is in the brains and bodies of those who are alive. This ought not to seem strange, nor is there anything repulsive about it. A man's own spirit dwells within him. It looks out of his eyes, hears with his ears, expresses itself with his tongue and other members of the body. The great fact is that human spirit cannot exist outside of nor apart from the human body; and when a human body becomes unfit for habitation, the human spirits that it contains, at once find for themselves homes in some other human body or bodies that may constitute a fit habitation.

In each brain there are separate spheres insulated from each other, so that the spiritual beings dwelling in one sphere are not in contact or association with those dwelling in another sphere of the same brain; so that the living man or woman does not know all the spiritual beings which he or she may contain.

When a babe is born in the world of material human existence, a death has occurred in the spiritual world; and from the spirit thus dying there is a precipitate into the new form for another cycle of material existence. Thus the soul progresses from one embodiment to another, learning always through experience the lessons of life until, in the cycles of time, the soul has made its own all experiences, compassed all knowledges and can understand the scientific exposition of the universe, and is ready for a higher existence than that of this mortality with which we are familiar.

One of the spheres of spiritual existence thus averred to be within humanity, is the eternal sphere, or that sphere where there is no death, the sphere where there is an unbroken continuity of being and of consciousness. This is called the Solar Sphere. It is the most central and highest of all. It is the home of the Gods. Humanity at this time is unconscious that it bears within itself this august sphere of being, because the world is at the foot or end of a period of declension in spiritual knowledge. One's knowledge of material things may be quite large; but in regard to spiritual truth one may be a mere babe.

The way in which knowledge comes to us of spiritual truths, or the knowledge of spiritual beings and states, is very simple. It is thus: In a single brain, side by side, but insulated from each other, are three distinct, primary spiritual spheres. These spheres are

the habitation of distinct grades or qualities of spiritual beings. The outermost or lowermost sphere is the dwelling-place of those entities which constitute the natural or external mind. We may have a friend whose character is good, whose qualities are lovable. The spiritual entities constituting the intellectual being of that person are of a good grade or quality—or the reverse may be true.

Now, the anatomy of the human brain (upon which depend both physiological and psychological activities) is such that the insulation spoken of as existing between the spiritual spheres therein, may be and is at times partially or wholly destroyed—the veil may be rent. What then happens is the partial or entire union of those spheres. Perhaps this will be more fully comprehended when it is known that the laws which govern electric and magnetic attraction, repulsion, polation, etc., on the physical plane, correspond to the laws that govern spiritual activities. The veil being rent, the spheres flow together, and the consciousness and knowledges of the spheres become united.

From a knowledge of this law, operative in the realms of spiritual being, we can see around us on every hand and within our daily experiences, evidences of its operation. Poets are in a greater or less degree inspired. How inspired? By a union to some extent of the natural and spiritual degrees of their being, and by influxes of spiritual entities from spheres to which they are related, and they are enabled to rhythmically express their thoughts and ideas beyond their own personal experience. The same is true of musical geniuses. It is sometimes said that it comes natural to them to perform or compose. Every person who is great in any department of human endeavor, is so by virtue of two general facts: First, that they themselves in that which constitutes their identity, are an aggregation of spiritual beings (and all spiritual beings, from the tiniest angel up to and including the Almighty God of the universe, have walked the earth as natural men and women) with experiences so large and varied as to make them superbly capable—their capacities expressed in personality constituting the basis of their greatness; and second, that through the removal of the insulation to a degree, there has obtained to an extent a union of their natural and spiritual spheres, and the person can express the combined acquirements of the spiritual sphere with which he is in rapport.

In the orderings of law, applied through that definite mathematical calculus by which the universe is governed—thus bringing events to pass, each in its due time and proper season with absolute precision, thus insuring its perpetuity—there is in prepared personalities (Men of Destiny) a union of the natural, spiritual, and celestial spheres of being. In this way we have the Prophets, the Messiahs or Christs of the dispensations as they pass. As before stated, the celestial sphere, the dwelling place of the Gods, is the sphere of eternal life. In it there is no break in the continuity of being nor of consciousness, no death, no lapse of memory. This august sphere of being is at all times within humanity. Veils separate the natural, spiritual, and celestial spheres of man's being; when the veils are rent, the spheres are united, and lo! a Man with the knowledge of God.

Nothing is more simple and comprehensible; yet the fact is so intrinsically great, so profound, and so far-reaching, as to be startling. It is the process through which man becomes enlightened. This exalted truth is known to the Koreshans, for we have with us as Friend and Guide, the Man whom we delight to honor, who in his own personality and life, is the living example and exponent of Truth—the Man of Destiny, in whom the spheres have been united.





## In The Editorial Perspective.

THE EDITOR.



THE NEW LEGISLATION must obtain ere the world is reduced to perfect order and lasting peace. Unlike the peace of the present must be that peace which was promised to the world when the Messianic child was born at Bethlehem; and unlike that semblance of order which now obtains in civilized countries, must be that order which perfectly expresses divine law and the divine will in earth. The typical kingdom of Israel was lost in the decadence and chaos of the Jewish dispensation; the kingdom of Israel was spiritually restored in the great baptism of the Christ upon the primitive Christian church; but even then there was a looking forward to the end of the dispensation, when the kingdom of God would be established in the natural world, having its visible throne and center of temporal power. The coming of the divine kingdom with the coming of the King, has long been hoped for by the Christian church. No one familiar with the conditions of the present, claims that modern civilization expresses the divine will in the government of men. Civilization of the present is not founded upon any certain basic principles; even the government of Christendom is not harmonious—there are different forms of government over so called Christian nations; and in the making of laws there is no fixed standard of righteousness, no established philosophy, no demonstrated science of economy. But the people are called upon to obey enactments which represent various degrees of good and bad judgment of law-makers as to what should be established to regulate human conduct and human relations. Obviously, there can be no perfect laws so long as the law-makers fail to comprehend those natural laws operative in the world of human activity. As a result many laws are merely arbitrary, and in direct violation of the principles of true economy. Even in the states of the United States the laws are not uniform, and many complications have grown out of lack of harmony in the codes of laws which are enacted to regulate the affairs of the several divisions of the republic. In Christian countries there is an attempt to found the laws upon the Decalogue revealed through Moses, the leader of the Hebrews; but at best, there obtains now only a superficial understanding of the Decalogue; the spirit of the higher law is absent, and its science is not applied in human government. The science of economy is indeed as exact as the science of mathematics. But no one ever hears of legislators endeavoring to test a proposed measure by any principle of philosophy or science. Why may not laws enacted to govern man be as true as the laws that govern the activities of simple phenomena? Why may not commerce be as free and unobstructed as the circulation of the blood in the human system, and industry regulated as scientifically as the processes of cell and tissue-building in forms of human and animal life? Why may there not be conservation of force in the human world as well as in physics? There may be when men who make laws comprehend the laws of life as they obtain and are operative in man and cosmos. The old legislation is unscientific because not founded upon science. It is a question even

today in civilized countries whether private ownership of lands by purchase or inheritance is right. Perhaps, it is thought by many, lands should be owned by communities, or by the Government. The definition of human rights lies right along some very obscure lines, so far as the modern world is concerned. The new legislation must begin on a new basis. It must not patch up old conditions, nor compromise for the sake of pacifying those who cling to the doctrine of right by mere conquest of the weak by the strong. There must be a new standard of adjustment, a new principle of emplacement of the various degrees and orders of human life. In the new legislation, the element of uncertainty will be eliminated. The natural cosmos will be taken as the basis of laws enacted to govern in the world of human economy. Law-makers will understand the laws of the universe, and those who execute laws will possess a knowledge of how laws are operative in the various domains of universal economy. The new legislation must be under the scientific form of government. The seat of that government will be in the seat of the highest comprehension of the universe itself. "The law shall go forth from Zion, and the word of the Lord from Jerusalem." The mountain of the Lord's house will be established, and it will constitute the center of the nations, whence proceed the light and power of the progress of the new world of universal peace and prosperity.

The modern world has never given sufficient credit to the ancients for what they knew and what they achieved. We are living in a period of mechanical invention; and it is sometimes a source of wonder to many how people ever got along without labor-saving devices. Yet with all the present means for utilizing the energies of Nature and the powers of mechanics applied to giant engines and derricks, no structures of the present compare with the Great Pyramid of Egypt, nor the great Wall of China, built more than two centuries before the beginning of the Christian era. That wall was built of great slabs of well-hewn stone laid in regular courses about twenty feet high, and then topped out with brick, so that the whole wall was about twenty-five feet high and forty feet thick, with room at the top for six horsemen to ride abreast. The wall is 1,200 miles in length, and defended the Chinese for 1,400 years against the oppression of the Tartars. Besides, this wall was built over mountain ranges, across valleys, vaulting gorges, spanning streams—the massive stones being placed in apparently the most inaccessible places without the aid of modern inventions. Perhaps the Chinese wall constitutes one of the greatest feats of engineering ever known. A modern engineer has estimated that the cost of the wall in material and labor, was equal to the cost of all the railroads of the United States. The material it contains would build a wall 6 feet high and two feet thick once around the world; yet all this work was done in *twenty years*, without a trace of debt or bond. A modern city cannot put in water-works without bonding the municipal-



ity; and it takes as long to *start* on the Panama canal as it did to construct a score of miles of the massive masonry. Modern publishers think they have performed a wonderful feat to get out a work of thirty to fifty volumes, with all the modern aids to writing and printing. A Chinese encyclopædia of 5,200 volumes, has been recently added to the library of the British museum. Printing was invented in China, not in the west. The *Peking Gazette*, the official paper of the Celestial empire, is more than 1,000 years old, and every issue has been printed from engraved characters.

The toys of modern science grow more numerous. Phases of genius are active in their invention and use. Their production is looked upon with wonder; and it seems to many that the essence of wisdom and knowledge must be involved in them and represented in them. The word toy signifies primarily, attire or ornamentation, allied to show. A toy is a plaything, a thing for amusement; a toy is also a "wild fancy; odd conceit; folly." The swinging of pendulums, the whirring of the gyroscopes, the spinning of the tops to prove and measure the earth's rotation belong merely to the nursery of scientific research. Then follow in order of interest, all the various lines of scientific toys in astronomy, physics, chemistry, geology, and kindred sciences. Men who play with them are furnishing amusement for themselves, and for the world through newspapers and magazines. Children in the nursery and kindergarten are supported gratuitously by those who care for them. Those who manipulate scientific toys for the amusement and astonishment of the public are supported liberally by the Government, by the millionaire, or by the university, as the case may be. The world is demanding something practical, but it will not come through the toys of modern science, nor through the puerilities of the mere intellectual nurseries posing as "institutions of learning." What is modern science but the conclusions of immature minds—minds not yet having reached that stage of development involving capacity to reach a conclusion of actual knowledge. A child may wonder at the twinkling of the stars above; a modern scientist wonders also, and he writes of his wonderment and details his guesses; and when he has grouped a lot of guesses he dubs the result as "science." Even while the children of darkness, with their scientific trinkets, are guessing, a Master of all the sciences, a Teacher of all knowledges, a Constructor of a new world, brings a new and true conception of the universe of existence and of the uses of life. "That which is perfect is come," and it is time to "put away childish things."

Some one has apparently been endeavoring to deduce something "practical" from modern astronomy—and has met with failure. So an editor writes: "It is still an unsettled question how a sleeper ought to lie in respect to the course of the earth as it rotates on its axis." In what direction shall the body rest in sleep—with the head to the north, south, east, or west? "If we go with the head westerly, the motion of the earth would be inclined to direct the course of the blood toward the head; if with the feet westerly, it would be the opposite." Suppose, instead of speculating about it so much, that a test be made in

order to determine whether the motion of the earth has a tendency to drive the blood of the sleeper toward the west. Or, just as simply, place water in a perfectly level vessel and see if it tends towards the west; or observe if a flag unfurled trails westerly as the "earth rotates towards the east." A white man once surprised an Indian with the information that the earth turned completely over in one day and night. The incredulous red man nicely poised an apple on the top of a post near his wigwam one evening; and in the morning, observing the apple in the position in which he placed it, ran to the white man and told him of his experiment, and said: "White man heap big liar. Earth no turn over. Apple no fell off post." However, most people are not so mindful of tests. When the scientists say that railway trains tend to run off the track towards the west; that the earth bulges at the equator because of rapid rotation; that projectiles shot perpendicularly into the air fall to the west of the gun—and all such fancies, their assertions are accepted without question by the masses of this so called enlightened age!

A reader desires to know what is the significance of the following, from recent news dispatches: "Preparations are now being made for a vast international congress of anarchists and European socialists to be held at Geneva next spring, by which time the revolutionists modestly state that they hope to be in shape to dictate terms not only to Russia, but also the greater part of Eastern Europe." The significance is simply, that there is a portion of the discontented population of Christendom that is bent on playing mischief and havoc with present institutions, in the creation of a reign of terror and disorder. It means that this class will aid in fulfilling the Lord's declaration that the age will terminate with a "time of trouble" such as has not been in this present evil world, nor will be again for a given period. The Lord knew the meaning of his words; and so did the Apostle when they declared that in the last days the world should grow *worse and worse*, deceiving and being deceived, even crying "peace" just prior to terrible visitations of the day of vengeance. The item is significant also in the fact that the tendency of modern anarchism and socialism to enter into sympathy; and it is apparent that in the future the various elements of revolutionary discontent will combine. Modern socialism is anarchistic in its tendency—and so is even the radical wing of the democratic party tending in the direction of anarchy. The heat of the coming agitation will fuse these elements. From them Koreshanity stands aloof and alone with its standard of equity and with the factors and forces of construction of the new order.

The only thing about the Equitable Life Assurance Company that is true to its name is the fact that it is a company. It is certainly not very equitable, if we may judge from the number of charges made against its prominent officials, and the resultant resignations and disturbances. One would scarce suppose it possible to learn much of the principles of human integrity and the laws of righteousness from the methods of such an institution.



## AN ORDINANCE.

## An Ordinance Providing for Municipal Registration.

It is hereby Ordained by the Mayor and Council of the Town of Estero:

SEC. 1. That a registration be had of all persons qualified to vote in the Municipal Elections of this Town.

SEC. 2. The qualifications for said electors shall be: All male persons over twenty-one years of age, who are bona fide residents of said Town; who have been in the State of Florida for one year, six months in the County of Lee, and sixty days in the Town of Estero, next preceding the date of registration; and who have paid a State poll-tax.

SEC. 3. It is further ordained that each year hereafter the Registration Book shall be opened for additional registration under the same rules, and for the striking out of the name of any person who may have become a non-resident, or otherwise disqualified.

SEC. 4. This registration shall be advertised by publication two times in THE FLAMING SWORD, and by three notices posted for fifteen days preceding the first day of November, 1905, the Book to be kept open thereafter for one week; and that annually thereafter, on the first Monday in the month of November, like notice shall be given that the Book will be opened for additional registration.

SEC. 5. It is further ordained that the Clerk of the Council shall be Ex-Officio Registration Officer, with power to administer the necessary oath to those offering to register. For the purpose of purging the list of disqualified voters, he shall submit the names of such to the Council for its action as to their removal from the list of registered voters.

SEC. 6. All Ordinances, or parts of Ordinances heretofore enacted, in conflict with this Ordinance, are hereby repealed.

Estero, Florida, September 8, 1905.

(Signed), W. ROSS WALLACE,  
President of Council.

Attest: H. D. SILVERFRIEND,  
Town Clerk.

Approved: C. A. GRAVES,  
Mayor.

## AN ORDINANCE.

## An Ordinance Providing for Municipal Election.

It is hereby Ordained by the Mayor and Council of the Town of Estero:

SEC. 1. That an election be held in said Town to select successors to the Mayor, Clerk, and Marshal; also to the four short term Councilmen, whose term of office expires as soon as their successors are legally elected and qualified. The Mayor, Clerk, and Marshal are to hold office until the third Monday of November, 1906; the Councilmen until the third Monday of November, 1907, or until their

successors are legally elected and qualified.

SEC. 2. Qualification for an elector is registration as a voter in the Municipality, which has heretofore been provided for: a prerequisite for which is the State requirement in time of residence, and payment of poll-tax. Any elector shall be eligible to hold office.

SEC. 3. This Ordinance shall be published, as is provided by the statute, for thirty days, or five issues of THE FLAMING SWORD, the official organ of the Municipality of Estero.

SEC. 4. Said election shall be held on the third Monday of November, 1905, between the hours of 7 a. m., and 5 p. m., at the Koreshan Warehouse.

SEC. 5. The following electors are hereby appointed Inspectors of Election, to prepare the polling-place, the ballots, tally-sheets, etc.,—everything incident to the proper conduct of this election: R. W. Gray; L. E. Staton; Walter Bartsch; George Hussey, Clerk.

SEC. 6. All Ordinances, or parts of Ordinances heretofore enacted, in conflict with this Ordinance, are hereby repealed.

Estero, Florida, September 8, 1905.

(Signed), W. ROSS WALLACE,  
President of Council.

Attest: H. D. SILVERFRIEND,  
Town Clerk.

Approved: C. A. GRAVES,  
Mayor.

## AN ORDINANCE.

## An Ordinance Defining the Duties of the Mayor, Clerk, and Marshal.

It is hereby Ordained by the Mayor and Council of the Town of Estero:

## THE MAYOR.

SEC. 1. The Mayor shall be the general Executive of the Town.

SEC. 2. It is his duty Ex-Officio, to promote the general welfare and preserve the peace of the Town.

SEC. 3. To this end he shall have general supervision of the Town Officers (not including the members of the Council); shall direct and control the police force. Shall make *pro tempore* appointments to fill vacancies caused by sickness, absence, or other disability of any City Officer; and shall report to the Council any misconduct or neglect of duty on the part of any officer.

SEC. 4. He may, when in his judgment the good of the town requires it, call special meetings of the Town Council; and when so called, he shall state by message the object of the call, and the business of such meeting shall be restricted to the objects so stated.

SEC. 5. He shall have the power to veto any ordinance or section thereof that does not meet his approbation, approving the residue, stating to the Council in writing at its next regular meeting, his objections. Council can pass over the veto by a two-thirds vote of the whole body. Or, should the Mayor fail to sign or protest any bill

by the next regular meeting after its passage, the bill will become a law without his signature.

SEC. 6. In case of the Mayor's temporary absence, the President or acting-President of the Council, shall discharge the duties of the Mayor. In case the Mayor's office is vacated, the Council may appoint his successor to serve until the next general election.

SEC. 7. He shall take care that all the laws of the Town are respected and observed, and shall perform such other duties as shall be by ordinance of the Town Council required of him.

SEC. 8. He shall represent the Town in a general way when not in conflict with the private interests of any citizen, or the Koreshan Unity, or any other Corporation in the Town of Estero; meeting strangers and visitors; seeing that they come in contact with the proper personages and officials.

SEC. 9. He shall be Ex-Officio the representative of the Town in any judicial proceedings to which the Town is a party.

SEC. 10. He shall adjudicate all cases wherein there is a charge of violation of any of the Town Ordinances, with right of appeal by defendants.

## THE TOWN CLERK.

SEC. 11. It shall be the duty of the Town Clerk to keep in a Record Book, for ready reference, the proceedings of Council;

SEC. 12. To prepare briefs, statements, and statistics, for the use of the Mayor and Council at any time when so requested;

SEC. 13. To prepare and provide in advance facilities for the Council meetings—such as stationery, pencils, etc., etc.;

SEC. 14. To be in attendance at all meetings of the Council, both regular and special, at the hour appointed; and to discharge such other duties as may from time to time be appointed him by the Council.

## THE TOWN MARSHAL.

SEC. 15. The Town Marshal, shall attend the Town Council during its sittings, to aid in the maintenance of order under the direction of the President. To execute the commands of the Council from time to time. To execute processes issued by command thereof and directed to him.

SEC. 16. To see that the room used for the sittings of the Council is in order and supplied with lights, fuel, water, etc.

SEC. 17. To attend the sittings of the Municipal Court. To execute the commands of said Court from time to time. To aid in the maintenance of order therein.

SEC. 18. To perform such other duties as may be appropriate to his office under the law, or that may be imposed upon him by order of the Court. He has full police powers, as conferred by common law and statutes upon constables.

SEC. 19. All Ordinances, or parts of Ordinances heretofore enacted, in conflict



with this Ordinance, are hereby repealed.

Estero, Florida, September 8, 1905.

(Signed), W. ROSS WALLACE,  
President of Council.

Attest: H. D. SILVERFRIEND,  
Town Clerk.

Approved: C. A. GRAVES,  
Mayor.

## AN ORDINANCE.

An Ordinance Establishing a Municipal Court.

It is hereby Ordained by the Mayor and Council of the Town of Estero:

Sec. 1. In the Town of Estero there shall be a Municipal Court, for the trial of all offenses against the Municipal Ordinances.

Sec. 2. The judge of said court shall be Ex-Officio the Mayor of the Town.

Sec. 3. This court shall sit instant, whenever there is business brought before it. In case of his absence, a Justice of the Peace, to be designated by the Mayor, may hold said Court.

Sec. 4. The Judge of this Court shall have exclusive power to pardon and release, or remit fines of persons convicted by him under Town Ordinances.

Sec. 5. This Court may adjourn its sessions from day to day, or to any subsequent day or days at the discretion of the Judge.

Sec. 6. Appeal may be had from the judgment of this Court. The defendant entering into bond with good and sufficient security in double the amount of fine and costs assessed against him, conditioned to appear before the Court to which the case is appealed and to abide by and perform the judgment thereof.

Sec. 7. The Clerk of the Council shall be the Clerk of the Municipal Court, and shall keep its docket in proper order, showing the exact status and final disposition of each case.

Sec. 8. Fines and costs collected by this Court shall be a part of the general revenue of the Town, and shall be turned over to its Treasurer.

Sec. 9. The Clerk shall file within three days, with the Clerk of the Appellate Court, the papers in all cases appealed, endorsing on the warrant in each case names of the witnesses on behalf of the Town.

Sec. 10. The Town Marshal shall have charge of any person arrested for violation of any ordinance committed within the Town limits, who shall remain therein until discharged by the Municipal Court, unless such person shall give proper security for their appearance before said Court, in which event they may be released. Security to be at the discretion of said Marshal.

Sec. 11. The Municipal Court shall have the authority to preserve order and decorum and shall be invested with the same powers to that end, by fine and im-

prisonment, as are incident to courts of record in this State.

SEC. 12. All Ordinances, or parts of Ordinances heretofore enacted, in conflict with this Ordinance, are hereby repealed.

Estero, Florida, September 8, 1905.

(Signed), W. ROSS WALLACE,  
President of Council.

Attest: H. D. SILVERFRIEND,  
Town Clerk.

Approved: C. A. GRAVES,  
Mayor.

## AN ORDINANCE.

An Ordinance Regulating Licenses.

It is hereby Ordained by the Mayor and Council of the Town of Estero:

SEC. 1. That no person, company or corporation, shall anywhere within the incorporate limits of the Town of Estero, sell or offer for sale, or conduct any business, agency, profession, for any commodity, goods, wares or merchandize, without having first secured a license so to do, from the Council of said Town, and having paid to the Treasurer of said Town the license fee, for the privilege of conducting said business.

SEC. 2. It is further ordained that no person shall kill game of any kind on the lands, nor take fish, in seines, nets, or traps in any of the waters within the corporate limits of the Town of Estero, without first having obtained from the Town Council a license authorizing them to so hunt or fish. Provided, however, this ordinance does not in any way conflict with the State Law upon the same subject.

SEC. 3. The fee for such license shall be fixed by order of the Council at the time of issuing the license.

SEC. 4. The penalty for the violation of this Ordinance shall be a fine not to exceed the sum of Ten (10) Dollars, for each and every offense; and each day in which such unlawful business is carried on, or on which said unlawful hunting or fishing is carried on, shall constitute a separate offense; the fine to be collected upon conviction before the Municipal Court.

SEC. 5. All Ordinances, or parts of Ordinances heretofore enacted, in conflict with this Ordinance, are hereby repealed.

Estero, Florida, September 8, 1905.

(Signed), W. ROSS WALLACE,  
President of Council.

Attest: H. D. SILVERFRIEND,  
Town Clerk.

Approved: C. A. GRAVES,  
Mayor.

## AN ORDINANCE.

An Ordinance Providing for the Preservation of Peace and Good Order.

It is hereby Ordained by the Mayor and Council of the Town of Estero:

SEC. 1. That if any person shall be guilty of disturbing the public peace, morals, or good order and government of the Town of Estero by committing any of the acts hereinafter prohibited within the corporate limits of the Town, he or she shall, on conviction thereof before the Municipal Court, be fined in such sum or imprisoned such length of time as the Judge of said Court may determine; pro-

vided, that no fine imposed under the provision of this ordinance shall exceed Fifty (50) Dollars; and no person shall be imprisoned exceeding thirty (30) days.

SEC. 2. Any person convicted of disturbing the public peace by committing any assault, or any assault and battery, upon any person or persons, shall be punished as provided in Section 1.

SEC. 3. Any person convicted of disturbing the public peace by engaging in or promoting or encouraging, aiding or abetting any fight, riot, or noisy and disorderly proceedings, shall be punished as provided in Section 1.

SEC. 4. Any person convicted of endangering or disturbing the public peace, or violating public decency by using any abusive, obscene or profane language, or by making any threats of violence to or against any other person or persons; or by using profane, obscene or indecent language; or by being drunk; or by being noisy and disorderly; or by racing, or by otherwise riding or driving in a furious manner any horse, or horses, or cattle, or vehicles; or by driving the same faster than an ordinary trot, through the streets of the town; or by carrying any arms, such as pistols, knives, (except pocket knives), sword canes, razors, or any other deadly weapon, concealed about their person; or by making an indecent exposure of his or her person in any public place within the Town limits; or by keeping a disorderly house; or permitting therein any noisy or riotous conduct to the disturbance of the public tranquillity, shall be punished as provided in Section 1.

SEC. 5. No gambling nor gambling house, nor bawdy house, nor house of ill-fame, shall ever be allowed within the corporate limits of the Town of Estero. Any person violating this ordinance shall be punished as provided in Section 1.

SEC. 6. Any person or persons convicted of resisting the Marshal or his deputies, or any person with power of arrest in this Town; or shall neglect or refuse to give them active aid and assist in apprehending any person or persons accused of crime, or acting in any unlawful manner, shall be punished as provided in Section 1.

SEC. 7. It shall be unlawful for any person to discharge any gun, or pistol, or other fire-arms, within one-half mile of the bridge crossing Estero River on County Road leading from Fort Myers to Naples, and on lands within the incorporation, except by special permission from the Council. Any person violating this ordinance shall be punished as provided in Section 1.

SEC. 8. No spirituous nor intoxicating liquors nor alcoholic drugs of any sort, kind or description shall ever be sold bartered or given away under whatsoever name, except on physician's prescription within the corporate limits of the Town of Estero.

SEC. 9. No tobacco in any form, (chewing, smoking, cigarettes, snuff, or natural leaf), shall ever be sold within the corporate limits of this Town.

SEC. 10. All Ordinances or parts of Ordinances in conflict with any of the provisions of this Ordinance, are hereby repealed.

Estero, Florida, September 8, 1905.

(Signed), W. ROSS WALLACE,  
President of Council.

Attest: H. D. SILVERFRIEND,  
Town Clerk.

Approved: C. A. GRAVES,  
Mayor.



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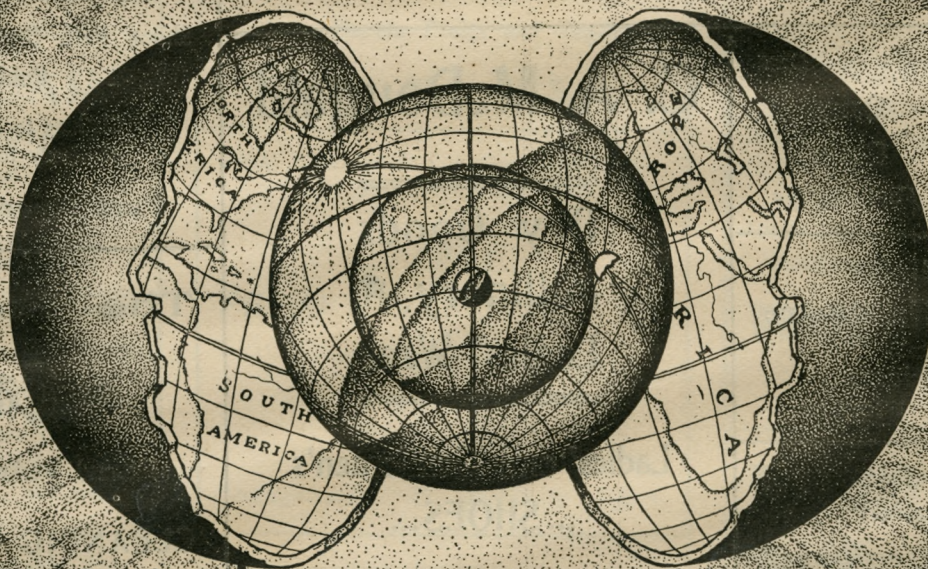




VOLUME XIX.

ESTERO, FLA., SEPTEMBER 26, 1905.

NUMBER 16



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